

Three Prayers, one for
the Morning, another for the
Euening: the third for a
sick-man.

Whereunto is annexed, a godly
*Letter to a sicke freend: and a comforta-
ble speech of a Preacher vpon his
death bedde.*

Anno. Dom. 1591.



AT LONDON,
Printed for Thomas Man.
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Three Prayers, one for Morning,

anither for Evening : the third for a

sicke Man.

A Morning Prayer.

O Lord prepare our hearts to pray.

Ternall God, giuer to them

which want, Comforter to

them which suffer, and for-

giuer to the which repent :

we haue nothing to render

thee but thine owne. If we could giue thee

our bodies, and soules, they should bee sa-

ued by it : but thou wert neuer the richer

for them. All is our dutie, and all of vs can-

not performe it : therefore thy sonne died,

and thy spirit discended, and th Angels

guide, and thy Ministers teach, to help the

weakenes of men. All things call vpon vs,

to call vpon thee, and we are prostrate be-

A.2.

fore

fore thee before wee knowe how to wor-
shippe thee: euen since we rose, we haue
tasted many of thy blessings, and thou
hast begun to serue vs, before we beginne
to serue thee. Why shouldest thou bestow
thy health and wealth, and rest, and libertie
vpon vs more then other? we can giue no
reason for it, but that thou art mercifull.

And if thou shouldest drawe all backe
again, wee haue nothing to saie, but that
thou art iust. Our sinnes are so greuous
and infinite, that we are faine to say with
Iudas, *I haue sinned*: and there stoppe be-
cause wee cannot reckon them. All things
serue thee, as they did at first, onely men
are the sinners in this world.

Our hart is a roote of corruption, our
eyes are the eyes of vanity, our eares are the
eares of follie, our mouthes are the mou-
thes of deceit, our hands are the handes of
iniquitie, and euery part dooth dishonour
thee, which wold be glorified of thee. The
vnderstanding which was giuen vs to learn
vertue, is apt now to apprehende nothing
but sinne; the will which was giuen vs to
affect righteousness, is apt now to loue no-
thing but wickednes.

The

The memory which was giuen vs to remember good things, is apt now to keepe nothing but euill things. There is no difference betweene vs and the wicked, wee haue doone more against thee this weeke, then we haue done for thee since wee were borne, and yet we haue not resolved to amend; but this is the course of our whole life, first we sinne, & then we pray thee to forgiue it, and then to our sinnes againe, as though we cam to thee for leaue to offend thee.

And that which shoulde get pardon at thy handes for all the rest, that is, (our prayer) is so full of toyes and fancies, for want of fayth and reuerence, that when we haue prayed, we had neede to pray againe that thou woldest forgiue our prayers, because we think least of thee when we pray vnto thee. What Father but thou, coulde suffer this contempt, & be contemned stil? Yet when we think vpon thy sonne, al our feare is turned into ioy, because his righteousness for vs, is more then our wickednes against our selues. Settle our fayth in thy beloued, and it sufficeth for all our iniquities, necessities, and infirmities.

A. 3.

Now

Now Lord we goe forth to fight against the world, the flesh, and the deuill: and the weakest of our enemies, is stronger then we: therefore we come vnto thee, for thy holy spirit to take our parte; that is, to chaunge our mindes, and wils, and affections, which we haue corrupted, to remoue all the hinderances which lets vs to serue thee: and to direct all our thoughts, speeches & actiōs, to thy glory, as thou hast directed thy glory to our saluatiō. Although we be sinners (O Lord) yet we are thine, & therefore wee beseech thee to seperate our sinnes from vs, which woulde seperate vs from thee, that wee may be ready to euery good, as wee are to euill. Teach vs to remember our sinnes, that thou mayest forgette them, and lette our sorrowe heere, preuent the sorrowe to come. Wee were made lyke thee, let not flesh and bloode turne the Image of GGD to the image of sathan: our foes are thy foes, let not thine enemies preuaile against thee to take vs from thee, but make thy worde vnto vs, like the starre which ledde vnto Christ: make thy benefites, like the pillar which brought to the lande of promise: make thy
 crosse,

crossse, like the messenger which compelled
guelts vnto the banquet : that wee may
walke before men like examples , and al-
way looke vppon thy sonne, how he would
speake and doe , before we speake or doe
any thing.

Keepe vs in that feare of thy Maiesty,
that we may make cōscience of all that we
doe, and that wee may count no sinne smal,
but leaue our lying, and swearing, and sur-
feting, and coueting, and boasting, & flan-
ting, & inordinate gaming, & wantō spor-
ting, because they draw vs to other sins, &
are forbidden as straightly as other. Let
not our hearts at any time be so dazled, but
that in all temptations, we may discern be-
tweene good and euill, betweene right and
wrong, betweene truth and error : and that
we may iudge of all things as they are, and
not as they seeme to bee; let our mindes be
alwaies so occupied, that we may learn som-
thing of euery thing, & vse all those crea-
tures as meanes and helpes prepared for vs
to serue thee. Let our affectiōs grow so to-
ward one another, that we may loue thee as
much for y prosperitie of other as if it were
our owne : let our faith, & loue, and prayer
bee

be alwaie so ready to goe vnto thee for our help, that in sicknes we may find patience, in prison we may finde ioy, in pouer- tie wee may finde contentment, and in all troubles we may finde hope. Turne al our ioyes to the ioy of the holy Ghost, & al our peace to the peace of consciences; and all our feares to the feare of sinne, that we may loue righteousness, with as great good will as euer we loued wickednes: and goe before other in thankfulness towards thee, as farre as thou goest in mercy towards vs before them; taking all that thou sendest as a gift, & leauing our pleasures before they leaue vs, that our time to come, may bee a repentance of the time past, thinking alway of the ioyes of heauen, the paines of hell, our owne death, and the death of thy sonne for vs.

Yet Lord let vs speake once againe like Abraham, one thing more we will beg at thy hands, our resolutions are variable, and we cannot performe our promises to thee, therefore settle vs in a constant forme of obedience, that we may serue thee frō thys houre, with those duties which the vworld, the deuill, and the flesh, vvoulde haue vs deferre

deferre vntill the point of death.

Lord we are vnworthy to aske any thing for our selues, yet thy fauour hath preferred vs to be petitioners for other. Therefore we beseech thee to heare vs for them, and them for vs, and thy son for all. Blesse thy vniuersall Church, with trueth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see the Spirite of comfort comming towards them, as thy Angels came to thy sonne, when he was hungry.

Be mercifull vnto all those which lye in anguish of conscience, for remorse of their finnes: as thou hast made them examples, so teach vs to take example by them, that we may looke vpon thy Gospell, to keepe vs from despayre: and vppon thy lawe, to keepe vs from presumption. Prosper the Armies which fight thy battayles, & shew a difference betweene thy seruants & thy enemies, as thou didst betweene the Israelites and the Egyptians, that they which serue thee not, may com to thy seruice, seeing that no God dooth blesse besides thee. Make vs thankfull for our peace, vvhom thou hast sette at libertie, while thou hast
layde

laid our dangers vpon others, which mightest haue laid their dangers vpon vs : And teach vs to build thy Church in our rest, as *Salomon* built thy Temple in his peace. Haue mercy vpon this sinfull Land, which is sicke of long prosperitie, let not thy blessings rise vppe against vs, but indue vs with grace as thou hast with riches, that wee may goe before other Nations in Religion, as wee goe before them in plentie; giue vs such harts as thy seruants should haue: that thy will may be our will; that thy Lawe may be our Law; and that wee may seeke our kingdome in thy kingdom. Giue vnto our Prince a princely hart, vnto our Counsellors, the spyrit of counsell, vnto our Iudges, the spirit of Iudgement, vnto our Ministers the spirit of doctrine, vnto our people, the spirit of obedience: that wee may all retaine that communion heere, that we may enioy the communion of Saints heereafter.

Blesse this Familie with thy grace and peace, that the Rulers thereof may gouerne according to thy word, that the seruants may obey like the Seruants of God, and that wee may all so loue one another, that

that wee may all be loued of thee. Nowe
 Lord we haue commenced our sute, our
 vnderstanding is weake, and our memorie
 short, and we vnworthy to pray vnto thee,
 more vnwoorthy to receiue the thinges
 which we pray for. Therefore wee com-
 mend our prayers and our selues vnto thy
 mercie in the name of thy beloued son our
 louing Sauour, whose righteousness plea-
 deth for our vnrighteousnes. *Our Father
 which art in heauen. &c.*

A Prayer for the Euening.



Dlorde God, what shall wee
 render vnto thee for all thy
 benefits? which hast giuen
 thy sonne for a raunsome,
 thy holy spirit for a pledge,
 thy word for a guide, and reseruest a king-
 dome for our perpetuall inheritance: of
 whose goodnesse vve are created, of whose
 iustice wee are corrected, of whose mer-
 cie we are saued: our sinnes stryue with
 thy

thy benefites which are moe, let vs count
 al creatures, & there be not so many of any
 kinde, as thy gifts, except our offences,
 which we returne vnto thee for thē. Thou
 mightest haue saide before wee were for-
 med: let them be monsters, or let them be
 Infidels, or let them be beggers, or Crip-
 ples, or bond-slaues so long as they liue.
 But thou hast made vs to the best likenes,
 and nursed vs in the best religion, and pla-
 ced vs in the best land, that thousands wold
 thinke themselues happy, if they had but a
 peece of our happines. Therefore why
 should any serue thee more then we, which
 want nothing but thankfulnessse?

Thou hast giuen vs so many things, that
 scarce wee haue any thing left to pray for,
 but that thou wouldest continue those be-
 nefites which thou hast bestowed already,
 yet wee couet as though wee had nothing,
 and liue as though we knewe nothing:
 when we were children, wee deferred till
 we were men, now we are men, we deferre
 vntill we be olde men; and when we bee
 old men, we will deferre vntill death. Thus
 we steale thy gifts, and do nothing for thē,
 yet we looke for as much at thy hands, as
 they

they which serue thee all theyr liues. The least of thy blessings, is greater then al the curtesies of men, and yet wee are not so thankfull to thee for all that wee haue, as wee are to a freende fore one good turne: we are ashamed of many sinnes in other, and yet we are not ashamed to commit the same sinnes our selues, & worse then they; yea we haue sinned so long almost, that we can doe nothing els but sinne, and make others sinne too, which would not sin but for vs.

If we doe any euill, wee doe it cheerefully and quickly, and easily: but if we doe any good, we doe it faintlie, and rudely and slackly; When did wee talke without vanitie? when did wee giue without hypocrisie? when did we bargaine without deceit? when did wee reprocue without enuie? when did wee heare without wearinesse? vwhen did wee pray without tediousnesse? Such is our corruption, as though wee were made to sinne: in deede, or in worde, or in thought, we haue broken all thy Commaundements, that we myght see what good is in euill, which hath left nothing but guilt, and shame,
and

and expectation of iudgement, while wee might haue had peace of conscience, ioy of hart, and all the graces which come with the holy spirite. Some haue beene wonne by thy word, but we woulde not suffer it to change vs: some haue beene reformed by thy crosse, but we woulde not suffer it to purge vs: some haue beene moued by thy benefites, but we woulde not suffer them to perswade vs: nay we haue giuen consent vnto the deuill, that we wil abuse all thy gifts, so fast as they come: & therefore thy blessings make vs proude, thy riches couetous, thy peace wanton, thy meates in temperate, thy mercy secure, and all thy benefites are weapons to rebell against thee, that if thou looke into our harts, thou maist say our Religion is hypocrisie, our zeale enuie, our wisdom pollicie, our peace securitie, our life rebellion: our deuotion endes with our prayers, and wee liue, as though wee had no soules to saue.

What shall we aunswer for that which our conscience condemnes? Wee are one day neerer to death since we rose, when we shall giue account howe euery day hath beene

beeene spent, and howe wee haue got these things which other will consume when we are gone.

And if thou shouldest aske vs now, what lust asswaged, what affection qualified, what passion expelled, what sinne repented, what good performed, since wee began to receiue thy benefits thys day, we must confesse against our selues, that all our works, words, & thoughts, haue beeene the seruice of the world, the flesh and the deuill: we haue offended thee and contemned thee all the day, and at night wee pray vnto thee, Father forgiue vs all our sinnes, which haue dishonoured thee, while thou didst serue vs: run from thee while thou didst call vs: & forgotten thee whilst thou didst feede vs; so thou sparest vs, so wee sleepe, and to morrow we sin againe: this is the course of all our pilgrimage, to leaue that which thou commaundest, and doe that which thou forbiddest. Therefore thou mightest iustly forsake vs, as we forsake thee, & condemne vs, whose conscience condemnes our selues; But who can measure thy goodnes which giuest all, and forgiuest all?

Though

Though we are sinfull, yet thou louest vs: though we knocke not, yet thou openest, though we aske not, yet thou giuest; What should we haue if we did serue thee, which hast done all these things for thine enemies? therefore thou which hast giuen vs all things for thy seruice, O Lorde giue vs a hart to serue thee, and let this bee the houre of our conuersion, let not euill overcome good, let not thine enemy haue hys will, but giue vs strength to resist, patience to endure, & constancie to perseuere vnto the end.

Instruct vs by thy word, guide vs by thy spirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefites, reconcile our nature to thy will, and teache vs to make profite of euerie thing, that we may see thee in all thinges, and all thinges in thee. And because (ô most merciful father) we walke betweene thy mercie and iustice, through many temptations, gouerne our steppes with such discretion, that the hope of mercie may preuent dispaire; and the feare of iustice may keepe vs from presumption: that in myrth, wee bee not vaine, in knowledge wee bee not proude,

proud, in zeale we be not bitter, but as the Tree bringeth forth first leaues, then blossomes, and then fruite, so first wee may bring forth good thoughtes, then good speeches and after a good life, to thee honour of thy name, the good of thy Children, and the saluation of our soules, remembering the time when we shall sleep in the graue, & the day when we shall awake to iudgement. Nowe the time is come (O Lord) which thou hast appointed for rest, and without thee wee can neither wake nor sleepe, which hast made the day and night, and rulest both: therefore, into thy handes wee commende our soules and bodies which thou hast bought, that they may serue thee: restore them O Lord to their first Image, and keepe them in thy seruice, and resigne vs not to our selues againe, but finish thy worke, that wee may euerie day come neerer and neerer to thy kingdome, till wee hate the way to hell, as much as hell it selfe, and euerie cogitation, and speech, and action, bee so many steps to heauen. For thy names sake, for thy promise sake, for thy sonnes sake O Lord, wee lift vp our heartes, handes, and voice

vnto thee in his name, which suffered for sinne, and sinned not. *Our Father &c.*

A Prayer for a sicke man.



Almightie God and almerci-
full Father, which art the
Phisition of our bodies and
soules, in thy handes are life
and death, thou bringest to
the graue, and pullest backe againe: wee
came into this worlde vpon condition, to
forsake it whensoever thou wouldest call
vs, and now the Somners are come, thy fet-
ters hold me, & none can loose me but he
which bounde mee: I am sicke in bodie
& soule, but he hath stroken mee which in
iudgement sheweth mercy. I deserued to
die, so soone as I came to life; but thou hast
preserued mee till now, and shall this mer-
cie be in vaine, as though I were preserued
for nothing? Who can praise thee in the
graue? I haue done thee no seruice since I
was borne, but my goodnes is to come, and
shal I die before I begin to liue? But Lord
thou knowest what is best for all, and if
thou conuert mee, I shall bee conuerted in

an

an houre : And as thou acceptedst the will of David as well as the act of Salomon : so thou wilt accept my desire to serue thee, as well as if I did liue to glorifie thee . The spirit is willing, but the flesh is fraile, and as I did liue sinfully whensoever thy spirit was from me, so I shall die vnwillingly, vnlesse thy spirit prepare me : therefore deere father giue me that minde which a sicke-man should haue, & increase my patience with my paine, and call vnto my remembrance, all which I haue heard or read, or felt, or meditated to strengthen me in thys houre of my tryall , that I which neuer taught any good while I liued, may nowe teach other how to die, and to beare theyr sicknes patiently : apply vnto me all the mercies and merits of thy beloued sonne, as if he had died for me alone. Be not frō me when the enemie comes : but when the tempter is busiest, let thy spirit be busiest too : and if it please thee to loose mee out of this prison, when I shall leaue my earth to earth, let thine Angels carrie vppe my soule to heauen, as they did *Lazarus*, and place mee in one of those mancions which thy sonne is gone to prepare for me. Thys

is my mediatour which hath reconciled mee and thee, when thou didst abhorre me for my sinnes, and thou didst sende him from heauen to vs, to shewe that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vppon thee: ô my redeemer, my preseruer, and my Sauour; to thee be all prayse with thy father and the holy spirit for euer. Amen.

*What shall stay me from my father,
my brother, and my Comforter?*

A comfortable speech, taken
from a godly Preacher, lying vpon
his death bed: written for
the sicke.

I Owe to God a death, as his sonne dyed
for me. Euer since I was borne I haue
been sayling to this Hauen, and gathe-
ring patience to comfort this houre:
therfore shal I be one of those guests now,
that would not come to the banquet when
they were inuited. What hurt is in going
to Paradise? I shall loose nothing but the
sence of euill; and anon I shall haue grea-
ter ioyes then I feeble paines: for my head is
in heauen already, to assure mee that my
soule and body shall follow after. O death
where is thy sting? why should I feare that
which I wold not escape, because my chee-
fest happines is behinde, and I cannot haue
it, vnlesse I goe vnto it? I wold go through
hell to heauen, and therfore if I march but
through death, I suffer lesse then I woulde
suffer for God. My paines doe not dismay
me, because I trauell to bring forth eter-
nall life, my sins doe not fright me, because
I haue Christ my Redeemer; the Iudge

doth not astonish mee, because the Iudges
 sonne is mine advocate; the deuill dooth
 not amaze me, because the Angels pitch a-
 bout me. The graue doth not greeue mee,
 because it was my Lords bed: ô that Gods
 mercy to me, might moue other to loue
 him: for the lesse I can expresse it, the
 more it is. The Prophets and Apostles are
 my fore-runners; euery man is gone be-
 fore me, or els he will follow after me; if it
 please God to receiue me into heauen be-
 fore them which haue serued him better, I
 owe more thankfulnes vnto him. And be-
 cause I haue deferred my repentance till
 this houre, whereby my saluation is cut off
 if I should die suddenly, loe how my God
 in his merciful prouidence, to preuent my
 destruction, calleth me by a lingering sick-
 nes, which staieth till I be readie, and pre-
 pareth me to my ende, like a Preacher, and
 makes me by wholesome paines wearie of
 this beloued world, least I shold depart vn-
 willingly, like them whose death is their
 damnation. So he loueth me while he bea-
 teth me, that hys stripes are plasters to saue
 me, therefore who shal loue him if I despise
 him? This is my whole office now, to
 streng-

strengthen my body with my hart, and be contented as God hath appointed, vntill I can glorifie him, or vntill he glorifie me. If I liue, I liue to sacrifice, & if I die, I die a sacrifice, for his mercie is aboue mine iniquitie. Therefore if I should feare death, it were a signe that I had not faith, nor hope as I professed, but that I doubted of Gods truth in his promise, whether he will forgive his penitent sinner or no: it is my Father, let him doe what seemeth good in his sight: *Come Lord Iesus*, for thy seruant cometh, I am willing, help my vnwillingness.

Thus the faithfull depart in another sorte, with such peace & ioy round about them, that al which see, wish that their soules may follow theirs.

A Letter Written to ones freende in his sicknesse.

BEloued, I meruell not that you haue paine, for you are sick: but I maruell that you couer it not for offence, because the wisdom of a man is to bite in his griefe, and alwaies to shew more comfort in God, than paine in suffering. Now God calleth to repetitions, to see whether you haue learned more constancie than others; if sick-

sicknes be sharp : make it not sharper with frowardnesse but know that this is a great fauour to vs, when we die by sicknes, which maketh vs readie for him that calleth vs. Now you haue nothing to thinke vpon but God, and you cannot thinke vpon him without ioy : your greefe passeth, but your ioy wil neuer passe. Tell me (patient) how many stripes is heauē worth ? Is my freend only sick in the world, or his faith weaker than others ? You haue alwaies praied *Thy will be doone*, and nowe are you offended that Gods will is doone ? Howe hath the faithfull man forgotten that all thinges (euen death) turne to the best to them that loue God ? Teach the happie (ô Lord) to see his haippinesse through troubles. Eue-ry paine is a preuention of the paines of hell, and euery ease in paine, is a foretast of the ease and peace and ioyes in heauen.

Therefore remember your owne comforts to others before, & be not impatient, when there is most neede of patience, but as you haue euer taught vs to liue, so nowe giue vs an example to die : and deceiue fa-
than as *Job* did.

FINIS.

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